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CHAPTER IX

COORG (Contd.)

THE worship of the demons and ancestor-spirits constitutes the religion of the Coorgs. They have been influenced by contact with the Malayali, Canarese, Brahmanical and Lingayat superstitions. The Malayalis have made themselves indispensable at their demon and ancestor worship. The Tulus are their Pujaris. The worship of Mariamman (the smallpox demon) was introduced by the Mysoreans. The domiciled Brahmans of Coorg have succeeded in the introduction of Mahadeva and Subrahmania, and have temples erected and idols set up for worship. The Lingayats or Sivachars are also endeavouring to introduce the worship of Linga. Since the days of Vira Rajendra, Christianity was introduced in Coorg, and there is a Roman Catholic Settlement with a fine church at Virajpet, but Christianity has not made much headway in Coorg. 771 776 177 [797]

Ancestor-Worship

The ancestor-worship of the Coorgs is based on the belief that the spirits of the dead hover inside and outside the Coorg dwellings and cause endless trouble in the absence of adequate propitiation. Each Coorg house has a *Kaimatta* (a building close at hand) under a tree in the fields or in the yard close to the house. This is a raised mud platform where carved stones representing the images of their ancestors are placed. Sacrifices of fowls and pigs are made to them. Sometimes the Coorgs become possessed of the spirits of the dead and express all their desires when they are sumptuously fed and given drink. The spirits of ancestors are believed to hand over their locality and become angry now and then. A male ghost is called *Karana*, and a female one *Sodalachi* or *Karanchi*. 769 [346] [782] [787]

It is a belief among the Coorgs that ghosts cause trouble, and females even more so. The Sodalachis are ever inclined to smite children with sickness and sometimes even the adult males and females of the house. In fact they are ever inclined to do harm. With a view to appease their wrath, rice, arrack, milk and other delicacies are offered on various occasions during the year to them. Once a month, a fowl or two are offered at the *Kaimatta* to please them. In such cases a member of the community becomes possessed. He then puts off his head dress and walks in front of the house in a state of trance. While in this condition, the members of the family appear before him to represent their grievances. He makes some incoherent utterances which are believed to be emanations from one of the ancestors who has not been propitiated with offerings. At once he is treated to meat and drink, and neighbours are allowed to come in and put questions to the possessed. These gifts are called *Karana Barung*. 769 782 787

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

712 8 feet thick and outside from 15 to 20 feet high with parapets 2 feet thick and 5 feet high. The fortress is an irregular hexagon and nearly conforms to the shape of the hill top, leaving enough space for a ditch all round and on the north side for a glacis. At its 6 corners there are bastions and the whole is built of strong masonry. The entrance on the east is intricate and circuitous and guarded by 3 successive gates, which close in the space, that is now occupied by public buildings the Jail, the Taluq-Subadar's, the Assistant Superintendent's and the Superintendent's Courts with the local Treasury. On the left side of the third gate there is a shrine (178) erected against the wall, dedicated to Ganapati, the lord of hosts, whose image is daily worshipped by a Brahmin and who gets the first offerings, flowers and cocoanuts by Hindu devotees, because all who wish to prosper should begin their undertaking in Ganésha's name, and in former days it was not so dangerless for a Coorg to present himself before the Rája, as it is now before the British Superintendent! The fantastic superstructure has been added about 20 years ago by a devoted ministry who had been engaged in the building of the Fraserpet-Bridge, and who must have made large profits, to spend his money so lavishingly. Within the fort itself, there is in the centre the palace, to the left and in front of it the English Church, to the right the Quarter-guard and armoury and behind the palace the powder magazine. The 346 712 English Church stands near the place which was formerly occupied by a temple dedicated to Vírabhadra and which was • 797 demolished in 1855 to make room for the Church. The latter was built by the Rev. A. Fennell in 1856-57 by private subscriptions, the Church Building Society and Government assistance and consecrated in April 1858 by Bishop Dealtry. It is a remarkably neat structure in plain Gothic style, having a tower surmounted with a low spire. From its position and elevation it is a conspicuous object from whatever side Mercara

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

is viewed. Its interior is light and chaste, the fittings,—chiefly the handiwork of the Rev. Mr. Fennell—in remarkably good taste and the whole much set off by ground glass windows, with apex and borders of coloured glass, that at the east end being of larger size, of a more elaborate design and extremely elegant. The interior contains also an ornamental monument in white marble by Westmacott to the memory of the late Major Frank Vardon and a circular tablet in memory of Mrs. Barclay, the wife of Dr. Chr. Barclay.

The *Fort at Kushálanagara* (Fraserpet) built by Tippu Sultan was taken by the Coorgs in June 1789 under Dodda-Virájender, who sacked and burnt the place. When in 1846-1848 the fine bridge over the Káwéri was constructed, the ruins of the Fort supplied excellent building material.

The *Fortress at Arméri* in Beppunád was razed to the ground in August 1789.

Bhágamandala Fort, where Tippu seized some 5,000 Coorgs with their families whom he sent into Mysore in 1785 and forcibly made Mussulmans, was invested by Dodda-Virájender in 1790 and taken after 5 days' siege. The Rája himself fired the first cannon from the hill of Mumbáratu. During the bombardment 3 copper tiles of the Dévastána were destroyed by a cannon shot, but Dodda-Virájender replaced them by 4 tiles made of silver.

The *Pápáre Fort*, (Pálu-páre) on the Kiru river, a tributary of the Lakshmanatírtha, in Hatgatnád in Kiggatnád taluq, in which there are also the ruins of a temple, is said to have been built by *Kolli-Ninga* and *Benne-Krishna* of the Bedaru or hunter-tribe. It was destroyed by Tippu Sultan's armies and its ruins are extensive.

8. THE COORG LANGUAGE AND ITS LITERATURE.

The prevalent and official language in Coorg is Canarese, but this small mountain clan, the Coorgs, with their former

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

tion tables and, when the scholars had further advanced, the reading and writing of petitions (Arjis). Education there was none, nor was it wanted. The great men in the Kacheris felt quite happy in their complete ignorance, being cunning enough to look after their own interests. What more could be required? Their only care was to keep every thing in statu quo and to oppose every thing like innovation. This, happily, is an account of the past.

In 1855, encouraged by Sir Mark Cubbon, Dr. Moegling, the first Protestant Missionary in Coorg, established an English School at Mercara, the charge of which was placed into the hands of the Rev. G. Richter in May 1856 and in February 1857 the Supreme Government sanctioned a liberal grant for its support. Maintaining its missionary character, the Coorg Headmen, one of whom felt in particular its christianizing influence upon his sons, at first opposed the school with all their might, but the Head-sheristadar, Nanchappa, having been reconciled to the new order of things, the School began to flourish and gain the favour of the people. Unfortunately for Coorg and the School, the Devân Nanchappa, who was a high spirited and influential leader of his people and would have done much for the advance of education, suddenly died by a fall from his horse.

On the departure of Dr. Moegling to Germany in December 1860, Mr. Richter was nominated by Government Principal of the School and with the year 1861 a new period commences in the educational affairs of Coorg.

The educational scheme, proposed by the Principal and heartily approved of by the Director of Public Instruction, the Chief Commissioner and the Supreme Government, has ever since been gradually carried out and comprises, when fully established, the following features:—an unlimited number of Vernacular district-schools, five Anglo-vernacular schools

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

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In the extract from the Proceedings of the Right Honorable the Governor General of India in Council in the Home Department, under date 15th January 1863 after a summary of the preceding correspondence: "The Governor General in Council is pleased to sanction the grant of a sum of money not exceeding Rs. 11,000 for the purpose indicated." "His Excellency in Council also notices with approbation the exertions of Mr. Richter, the Head Master of the School in question, who is stated to have won the 'entire confidence' of the people, and to have been the means of giving the first impulse to the present movement."

Rejoiced at the good news, the Coorgs enabled Mr. Richter to set at once to work. A building committee was formed consisting of the late Superintendent, Major Martin, and the three Head-Coorg-Officials, and having received the needful instructions at Head-quarters in Bangalore, the Principal planned and executed within the next five years under the most trying difficulties the proposed buildings at an outlay of Rs. 32,548—11—7, towards which the Coorgs subscribed Rs. 9,721—15—5, the Europeans in Coorg Rs. 471, the sale of the old school-house produced Rs. 6,500 and the balance was liberally paid by the Government.

The boys' boarding-house is now being fitted up for occupation in the beginning of 1871 and the girls' boarding-house will shortly be ready too. It is being built by Colovanda Cariappah, the first Coorg pupil of the English School of 1856, and now Subadár of Mercara-taluq and always with his friend, Chepudira Soobiah, the staunchest and most liberal supporter of the cause of education amongst his people.

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The Basel Missionary Society, in whose connection Mr. Richter hitherto stood, observed with uneasiness the extraordinary educational movement in Coorg and were apprehensive of being thereby involved in responsibilities which they considered foreign to their missionary operations; they

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

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came, therefore, to the resolution of dissolving in the most friendly manner, his connection with them, and Mr. Richter, since October 1863, fully entered the Government service in the Coorg Commission and the Society withdrew from any further interference and obligation in educational matters in Coorg.

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The new Central School was opened in May 1869 and contains now 176 pupils of whom 12 are girls. Besides 93 Coorgs, there are 14 Christians, 28 Mussulmans, 3 Parsees and the rest other Hindus.

The course of instruction, here adopted, aims at a practical education, yet keeping in view the standard of the Matriculation test for the highest class. Divided into six classes, of which the Hindustani and Canarese classes are at the bottom, elementary instruction is first imparted by means of the Vernaculars, which in the higher classes gradually give way to English instruction and Canarese is studied only as a language. The girls, of whom seven are Coorgs, form only for needlework under Mrs. Richter's instruction a separate class, their other lessons they learn with the boys. In the lower and middle classes history is taught in Canarese and consequently the boys are well grounded in an intelligent knowledge of the subject. In geography a thorough knowledge of Coorg in Canarese prepares the pupils for a better understanding of India, Asia, and the Map of the World. Geometrical linear drawing with definitions lays the foundation for Euclid of which the First Book is taught in Canarese in the middle class, whilst the first class absolves the Third Book with deductions and mensuration of plain figures and of solids. Arithmetic leads up to decimals, the compound rule of three and evolutions; Algebra includes simple equations. The study of English comprises: Grammar, composition and analysis of prose and poetical selections; in the same way Canarese is studied in the two upper classes.

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

872 Of *private institutions*, aided by Government, there are
797 the German Mission School at Anandapur and the Roman Catholic Boys' and Girls' schools at Vírájpet. Regarding *private unaided schools*, it is difficult to obtain reliable information as to their number and attendance. They are generally of a temporary and very insignificant character.

871 Of the 1,545 pupils at School in March 1870, 1,422 were
162 in Government Schools and 1,082 children Coorgs. Assuming that the present population of Coorg is 120,000, of whom about 25,000 are Coorgs, the number of children under education in the Government and aided schools, gives a proportion of one child at school for every 78 people of the whole population or nearly 13 per thousand; and as 1,082 Coorg boys and girls attend these schools, of one Coorg child for every 23 people of that race or 43 per thousand, the proportion in the case of the latter being unusually large and satisfactory.

C. CHRISTIAN INFLUENCE UPON THE COORGS.

1. THE ROMAN CATHOLIC SETTLEMENTS.

563 Whatever the moral and political vices of the Coorg
795 Rájahs may have been, in religious matters they showed a
643 tolerant and liberal spirit, which at the time put to shame
175 the intolerance of many Christian Governments. Dodda-
[798] Vírájender extended his protection to the poor fugitive Roman Catholics who fled from the claws of Tippu Sultan, when in 1792 Lord Cornwallis besieged Seringapatam. They were Konkanis from the western coast, had incurred Tippu's particular displeasure for their assistance in provisioning General Mathew's army and had come into his power after the fall of Bednore and the siége of Mangalore in 1783, when he settled

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

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avocation that bespeaks the estimation in which they are held. Christianity has impressed no very awful sense of religion on its rude followers, who are subject to all the degradation, attaching to a profession of it in eastern countries; but a small share of the morality it inculcates is observable, and its votaries seem still to retain most of their ancient superstitions; indeed, if either the condition or character of these followers of it be taken as a criterion, the most sanguine could scarcely hope much good to result from a more general conversion to its divine doctrines."

A church and native congregation, chiefly of Tamil-Christians, the servants of Europeans, and pensioned sepoys, especially Sappers and Miners, have been established at Mercara and Fraserpet at which places periodically a European or Native Priest resides.

2. THE ENGLISH CHAPLAINCY IN MERCARA.

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Mercara containing a greater number of Europeans than Mangalore and offering a more salubrious residence, the chaplain of the latter station removed to the former in 1854[1] and Mercara was ever since under the spiritual care of a clergyman of the Church of England. His congregation, comprising civilians, military officers and planters, numbers over hundred souls. Through subordinate agency native Christians, especially Tamulians, have likewise been benefitted by the successive Chaplains and the heathens around have at least an opportunity of witnessing in a chaste church (vide p. 192.) the pure and simple worship of a Protestant congregation; and should all who profess and call themselves Christians be led in the way of truth and hold the faith in unity of spirit, in the bond of peace and in righteousness of life, what amount[2] of good might thus be effected even by those who cannot speak to the natives in their tongue! There would certainly be less cause for taunting the Christian missionary with want of success!

1 The first resident Chaplain at Mercara, the Rev. Mr. Prosnett,
[Errata: this should read "in 1852". See Corrigenda, Cat. 116, p. 474 — Analyst]
2 [Errata: This should read "what an amount". See Corrigenda, Cat. 116, p 494 -- Analyst]

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

797 was appointed here in 1852. The Rev. Mr. Fennell B. A. succeeded him early in 1853, and the Rev. M. O. Deane B. A. took charge in December 1866, and was followed by Rev. J. Wynch M. A. in December 1868, who left in December 1869, when the chaplancy was vacated till December 1870 and then filled by the Rev. C. H. Deane M. A.

3. THE PROTESTANT MISSION OF THE BASEL SOCIETY.

797 When the account of the reduction of Coorg arrived in
648 England, considerable interest was awakened in behalf of the inhabitants of the new Province, whom British arms had delivered from cruel bondage, and whose brave and frank character seemed to establish a peculiar claim upon the sympathies of the friends of Indian missions.

General Fraser on the 10th June 1834 in a letter to Mr. McNaughton, the Secretary to the Government of India remarks:—

"There is not probably a spot of ground in all India of this limited extent capable of so much improvement as Coorg. The people appear to have little or no attachment to the debasing superstition of the country and their minds seem to me to be more open than those of any other Indians, I have seen, to be prepared for receiving the light of the Christian religion, while their intellect may be expected rapidly to expand under the influence of that education, they are themselves soliciting." The noble-hearted General offered his share of the prize-money as an endowment of a Protestant Mission and the Wesleyan and the London Missionary Societies were inclined to extend their operations to Coorg, but both Societies subsequently found, that they could not spare men for a new Mission at a distance from their older stations, and thus a good opportunity was lost. General Fraser subse-
[871] quently established a school at Fraserpet which he endowed

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

with a sum of Rs. 300, the interest of which goes towards the teacher's pay. The school is now under Government management and incorporated with the Anglo-Vernacular School. 797 ● 648 [871]

In the year 1834 the Basel Missionary Society commenced operations on the western coast, in the neighbourhood of Coorg, and extended their stations to the north and south. Mercara and Vírájpet were now and then visited; but no proposal was made to the Committee to occupy Coorg. Thus the country remained nearly twenty years under British rule without the establishment of a Mission, until Dr. Moegling in 1852 was in an unforeseen and singular manner led to commence the long delayed work.

Being on the point of returning to Germany to recruit his shattered health, he was visited by a Coorg man, disguised as a Sanyási, who applied for instruction in the Christian doctrine. He was an intelligent and astute Coorg and the story of his life highly interesting. Having been baptized on the 6th January 1853, Stephanas Someyah of Almanda in Beppunád, returned unexpected and unnoticed to his house. His wife received him with great joy and declared that she would live and die with him. On the following day Stephanas took formal possession of his house, and Dr. Moegling, who had accompanied him, resolved on standing by the family and becoming security to the creditors, who speedily assembled for the liquidation of the debts of the convert. Two days afterwards his neighbours and relatives drove him and his family out of their house at night and forced them to take refuge with the missionary at Vírájpet. The Superintendent enquired into the case and the Chief Commissioner, Sir Mark Cubbon, to whom the matter was referred gave the following decision:— 797 578

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

To

THE SUPERINTENDENT

of Coorg.

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Sir,

The Commissioner, having had under consideration your various communications regarding the reception on his return to Coorg of one, Somiah who has left his caste, I have the honor, by his advice to convey to you his instructions as to the manner in which this and similar cases should be dealt with.

In the first place it seems to be admitted on all hands, that but for the fact of his having left his caste, Somiah, as the rightful head by inheritance of his branch of his family, had nothing to do but to return to Coorg and take quiet possession of his house and lands. There would have been no aggrieved party in this case, and it requires to be shown, that there is an aggrieved party in the case as it really happened.

If it be true, as stated in the papers under notice, and the Commissioner sees no reason to doubt that it is so, that several instances exist of individuals having become outcasts from their own religion and even converts to Mahomedanism and yet been allowed to remain in quiet possession of their estates; it is clear that degradation from caste for misconduct or on voluntary change of faith is not of itself regarded in Coorg as involving the deprivation of hereditary or self-acquired property. It is therefore evident in the present instance, that neither on national nor on caste grounds could there have been an aggrieved party, unless perhaps in the event of his wife and children and the other inmates of the house which he came to occupy, having felt themselves polluted by his neighbourhood. So far, however, is this from being the case, that it appears, that one and all of them preferred being turned out in his company in the middle of the night, to remaining under shelter of the roof without him; and it is moreover subsequently reported, that the wife and children lost no time in following his example and making a public renunciation of the faith in which they had been brought up.

Under these circumstances the Commissioner must regard the act of those people who violently ejected him from the house, of which he had been in quiet possession for nearly three days, as a gross and flagrant insult to the Government, only to be excused by their ignorance and their having been led away to a certain extent by the evil example of their Subadár Appachoo. Of the conduct of Appachoo himself, there can be but one opinion, but the Commissioner is not unwilling to overlook for once the error of an old and able

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

servant of the Government and trusts, that Appachoo will justify his good opinion of him by the cheerful alacrity with which he will replace Somiah in possession of the house and lands of which he was so illegally and violently deprived. 797 578

You will be good enough, carefully to explain the whole of the foregoing to all the parties concerned and at the same time inform them, that the civil courts are open to them, should they still consider that there are any legal grounds for depriving this convert of his inheritance."

&c. &c. &c.

The Coorg-family returned to their home in June; Dr. Moegling remained in their neighbourhood during the monsoon. With the beginning of the cold season he made preparations for building a little church and a dwelling-house on a piece of ground given by Stephanas to the Mission and the work of preaching at the principal market-places was commenced. Having taken all these steps without the Society's sanction, the founder of the Mission had to bear all the burden of its support and arrangement as well as the evangelistic labour for six long years. Strong in faith, however, he cheerfully and regardless of his prostrate health, devoted himself to his Master's work who did not forsake him in his daily wants. The publication of the "Coorg Memoirs" and the periodical reports of his work in the "Madras Christian Herald" greatly helped to interest the South-Indian public in his Mission. 797

A new Mission seldom thrives well under regulations unadapted to its peculiar circumstances and requirements and Dr. Moegling had the courage to trust, that he might be able unembarrassed to labour on, and his experience was, that he could gratefully and rejoicingly say, that no man should be discouraged by mere want of money from doing his duty! Whilst standing alone with his Mission, he still continued in connexion with the Basel Committee in everything except financial support and obedience to the rules of their conference as applied to the older stations.

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

797 Meanwhile two more Coorg families joined him and Dr. Moegling, notwithstanding repeated attacks of jungle fever, remained at his post and continued to labour assiduously, preaching on market-days at Vírájpet and Mercara, visiting the scenes of the Coorg annual festivals and engaging in literary labours for the Government and the Bible Society. He was treated with great kindness and encouragement by the English Officials and by the other residents in Mercara. In 1856 he married the widow of a brother-missionary, who was herself practised in all the branches of mission work including translation into Canarese, and she proved to him in all his various labours a true and worthy helpmate.

[564] In the same year a number of families, comprising 130 souls, of the Holeyas or agricultural slave-caste (vide p. 112), who had assisted in building the Almanda church, applied for instruction. They were received and located in Ammatnád on a waste farm, which was taken from Government for the purpose, where they might maintain themselves by its cultivation under the direction of Stephanas. The farm was held by Dr. Moegling's spiritual son, the Rev. A. Kaundinya, one of the first Brahmin converts of Mangalore, who cheerfully undertook the risk and responsibility. The new settlement was named Anandapur (city of joy) and a simple residence and chapel were erected. In 1858, the departure one by one of the tried friends who had known the work from its beginning, and the altered circumstances of India after the Mutiny, induced Dr. Moegling to seek substantial connexion with the Church Missionary Society and he went to England and offered himself and the Mission to their acceptance. He was very kindly received by the Committee, but, after full deliberation, they considered it better, that he should make another effort to continue attached to Basel and, meantime, they gave a liberal grant of 500 £ to his work. Encouraged with this help, he returned to Coorg in January 1859 after

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

having effected a new connexion of the station with the Basel Society and so it still continues. Dr. Moegling in 1860 had to part with his excellent wife, who was ordered to Europe in broken health, and at the end of the same year he had himself to follow in thoroughly shattered health and reached Württemberg just in time to nurse her in her last illness. His own state of health did not allow him to return to India. 797

The work has been carried on by his successors: Revs. Kittel, Stokes, Kaufmann, Kaundinya and Schnepf with varying success and under great trials and disappointments. The Christians built for themselves new houses, the proprietor of the farm erected by his manager, Mr. Hahn, a substantial dwelling and a new church towards which the Government contributed Rs. 1,000; he also opened out a small coffee plantation to give additional and permanent employment to the colony, but though very hopeful at first, the devastation by the Borer was here so complete, that the whole plantation was destroyed.

Unfortunately the locality of Anandapur being in a bamboo district and only partially and newly cleared, has not proved a healthy one; the native as well as the European residents were frequently prostrated by fever, the Missionaries Kittel, Stokes and Schnepf and Mr. and Mrs. Hahn had to leave the station on account of ill-health from severe attacks of fever and both the late pastor Mr. Kaufmann and his wife fell victims in 1869 to the Coorg fever, contracted at Anandapur.

According to the last census of the Coorg mission in 1869-70 there are 50 communicants and 7 non-communicants, 42 children, 12 catechumeni, and the parochial school is attended by 23 children.

Considering the abject and degraded position of most of these Christians before their conversion, the social, intellectual and religious standing of this colony cannot be expected to be very high; but, in spite of much weakness and grievous

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

● 797 shortcomings, evidences are not wanting of visible and genuine christian and spiritual life.

Of the nine Christians from amongst the Coorgs, and of Stephanas in particular, not much good can be said, in fact several of them disgraced by their conduct the christian name among their own people and proved to them a stumbling block. Stephanas, being insincere and of a divided heart, as it seems, from the very beginning, was at last found out in his secret course of wickedness and had to be excommunicated. He is suspected, to have afterwards in a fit of revenge set fire to the Almanda chapel and dwelling-house in 1867 both of which were utterly demolished, and then disappeared from the country without any trace of his whereabouts. Perhaps he has again become a Sanyásil His son, now in the Mangalore Theological Seminary, will perhaps strive, to redeem his father's discreditable Christian career. Stephanas' two married daughters at Mangalore lead a becoming christian life. Their mother died, her last years being beclouded by insanity.

Thus far General Fraser's hopeful view of the Coorgs' preparedness for embracing the Christian religion, when the opportunity was offered to them, has not been realised. To what causes this failure may be ascribed, it is difficult to say. The unpalatable defeat of some of the Coorg headmen in Stephana's affair, the loss of the 130 Holeyas of Beppunád who joined the Missionary, the Coorgs' jealousy of the moral and social improvement of their former slaves, their fancied apprehension of their own degradation to an equal footing with them on becoming Christians, the inconsistent life of some of the Coorg converts, the natural propensity of the Coorgs to, and success in material prosperity of late years and the concomitant selfindulgence, their more frequent intercourse with Europeans, the increasing influence of Brahmins upon the superstitious Coorgs—these and other circumstances

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

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may have led to such a result. Perhaps General Fraser formed his opinion, before he had sufficiently made himself acquainted with the Coorg character, though he was a very shrewd observer, or perhaps the providential time has not yet come for such a decisive step by the whole Coorg-clan and his opinion may still be an unfulfilled prophesy; but however this may be, we believe, that Dr. Moegling's labors in Coorg have not been in vain. The good seed, sown by his evangelistic and educational efforts, has struck ground and others will with joyful hearts reap the fruit of his prayers and tears and at the harvest time will cherish, with grateful recognition of his merits, the memory of Dr. Moegling, the accomplished, devoted and faithful founder of the Coorg Mission!

In connexion with the "Mercantile Association" of the Basel Mission, there is at Mercara a mercantile establishment under a European married agent, which, while serving the secular interests of the Mission, gives useful employment to a number of native converts and teaches them also in this path of life to honor their calling as Christians.